

Missa Niger:

La Messe Noire

A true and factual account of the principal ritual of Satanic
Worship

The Black Mass

Introduction

This document is based on the book by the same name, edited (and introduction written by) Aubrey Melech. The location is given as Hobsley, Gloucs. and the date Hallowe'en 1985. A copy of the book is available from Realist Publications, PO Box 1627, Paraparaumu, New Zealand, for NZ\$20. The book has a brief history of the Black Mass over the centuries. This has been left out of this document, although if time permits in the future I will endeavor to type this in also. Any comments or corrections on this document can be sent to me c/- SinisterPath@hotmail.com.

Daemon est Deus Inversus Alan Stuart October 1997

Introit

The Black Mass is divided into five segments which, for the sake of clarity, are given separately with a brief commentary upon each one. The first segment is the INTROIT and consists of a preparatory dialogue between the celebrant and his server(s) which helps to set the tone for what is to follow. This segment closely follows the form of the Christian Mass, yet the dedication has been reversed, with the name of Satan substituted for that of Jehovah or Christ. This part of the mass is brief and private, with no rubric to define the actions of the priest or his server(s) during its recital, and no call upon the assembled worshippers to assist in any way with its performance.

The very first words of the Introit may well signal what is to follow, but without any rubric must be regarded as merely a conjecture as to the actual actions of the celebrant. The woman who is to serve as altar for the mass, it must be assumed, has by this time been conducted to her place. The acolytes have ignited the censers and candles and made all ready for the rite blaspheming Jesus Christ which is about to be performed. The celebrant and those who are to assist him, in the case of this ritual a boy child and a girl child, traditionally past the age of seven, which is regarded as the philosophical age of reason, approach the tabernacle. The priest, if such we may call him, may well make a brief initial penetration of the altar at this point, as suggested

by the formula here given. The remainder of the Introit may well be taken up with a ritual surveyal of the items disposed for the celebration of this unhallowed rite.

The altar-boy is a byword in Catholicism. It is therefore most appropriate that a Satanic Mass makes use of both a boy and a girl for its servers, with the girl, as appears later, taking the most active part. That there should be no overtly sexual usage attached to her presence is perhaps more due to the restraint of C19th Satanic ritual than to anything else. In view of the copulation to come later and the rubric attaching to it we may not be wholly mistaken in regarding the girl server's role as somewhat sublimated.

The paraphernalia of the Satanic Mass, conveniently set to hand within the sanctuary, if we may use such a term, will, from an examination of the extant rubric, be as follows:

- i) A consecrated Host, either sanctified by the renegade priest who traditionally performs Satan's Mass or stolen from a church tabernacle. It was on occasions obtained by a communicant of the Catholics faith coating his or her mouth with alum, so that the wafer did not spoil from contact with saliva, or else by rapid removal and secretion in a small bag usually worn around the neck expressly for this purpose.
- ii) A supply of wine. Traditionally red wine, which better maintains the analogy with the blood of Christ, is used for both black and white masses. The strong red wine of Tarragona in eastern Spain is one of the prime constituents of both the vino sacro and the vinum sabbati. It has been known, though for the wine used for black masses to be adulterated with a variety of both noxious and hallucinogenic sundries.
- iii) A Chalice to contain the wine. Customarily this is a silver or any metal or substance but gold, as is a requirement for all the altar furnishings used in Satanism. As LaVey rightly points out, gold was the preferred metal of Christianity and other good religions, and therefore blasphemies, with the Christian religion might be maintained, the chalice will be equipped with a paten and veil, though the decorations will be pagan or Satanic rather than overtly Christian in their symbolism.
- iv) A thurible and incense boat. Charcoal and some combustible fluid, such as methylated spirits, will be required to ignite the incense and liberate its fumes.

The incense may be anything from the finest church incense to that which was described by Huysmans, who gave its ingredients, though not their relevant proportions, as follows: 1. Asphalt from the streets; 2. Leaves of henbane, datura and dried nightshade; 3. Myrrh. Although he does not include it in his list of prime ingredients, Huysmans also mentions a resinous odour which would undoubtedly be hashish. The list is interesting in containing Myrrh, one of the gifts of the Three Kings to the Christ-Child, yet traditionally bitter and unacceptable, and three poisonous and, in the literature of witchcraft, well-known herbs. These are best examined separately:

- - a) Henbane, *Hyoscyamus niger*, has been regarded as poisonous since the days of Dioscorides. Both seeds and capsules have been smoked to relieve toothache, and its poisonous alkaloids withstand both drying and boiling, making it an ideal constituent for any incense. Ingested it is fatal to man and animal.

- b) Thorn Apple, *Datura stramonium*, has very similar properties with regard to drying and storage. It is a notorious poison and regarded as a dangerous psychedelic deleriant, as is Henbane, as is
- c) Deadly Nightshade, *Atropa belladonna*. Atropos, in Greek myth, was the third fate, the one who used her shears to cut the threads of men's lives. Its poisonous alkaloids, like those of Henbane and Thorn Apple, withstand boiling and drying and, like them, it was a traditional ingredient of witches' flying ointment and a psychedelic, creating excitement and delirium.

See Hansen for examinations of the role in the traditions of witchcraft of all these plants.

- v) An image of Satan. Obviously the nature and form of such an image will be up to the individual interpretation of whatever cult of Satanists is performing the mass. C19th Luciferans would possibly imply the image of a beautiful youth, equating Lucifer with the morning and evening stars as a male form of Venus. A more blatantly pagan and sexual image of Satan which might possibly also have been used as an alternative would be the Sabbatic Goat depicted by Eliphas Levi.
- vi) A bell.
- vii) Candles and candle-holders. Huysmans' candles were black, as demanded by tradition, and contained coal-tar and pitch for their colouring. Today, with black candles available from most department stores for dinner-party entertaining, less dramatic colouring us used. Stearin has also replaced baby's fat which used to be a staple ingredient of sabbatic lighting. The number and design of the candelabrum is not stipulated by the rubric. The author possesses a pair of candelabra, made for a C19th Scottish occultist, which are two-branched and, at the union of the branches, bear a double-horned head with a typically Luciferan expression.
- viii) A small cauldron.
- ix) An aspergillus. LaVey insists that this should be phallic in shape. Such insistence is at least I accord with the spirit of Satanic ritual. By tradition only the altar is naked at the outset of the celebration of the Black Mass. The celebrant, the servers and the congregation at least wear token clothing. Indeed, throughout history elaborate and full descriptions of the robes worn by the *alternative priest* have been given by a variety of sources. These range from a simple smock to full Satanic canonicals, embroidered with anything from acorns and phalli to rams, goats and other Satanic beasts. It would seem logical from the present rubric that the congregants should wear robes which they will find easy to remove at the appropriate juncture.

* * *

V: In nomine Magni Dei Nostri Satanus introibo ad altare Domini Inferi.
In the Name of our Great God Satan I will go in to the altar of the Infernal Lord.

R: Ad Eum Qui laetificat meum.
To Him Who gives joy unto me.

V: Adjutorium nostrum in nomine Domini Inferi.
Our help is the Name of the Infernal Lord.

R: Qui regit terram.
Who reigns on earth.

V: Domine Satanus, Tua est terra. Orbem terrarum et plentitudinem ejus Tu fundasti. Justitia et luxuria praepartia sedis Tuae. Sederunt principes et adversum me loquebantur, et iniqui persecuti sunt me. Adjura me, Domine Satanus meus.
Thine is the earth, Lord Satan. Thou hast founded the earth & the fullness thereof. Justice and luxury are the preparation of Thy Throne. Princes sat & spoke against me, & the wicked persecuted me. Help me, Lord Satan.

Custodi me, Dominus Satanus, de manu peccatoris.
Keep me, Lord Satan, from the hands of the wicked.

R: Et ab hominibus inquis eripe me.
And from unjust men deliver me.

V: Domine Satanus Tu conversus virificabis nos.
Lord Satan, Thou shalt turn again & quicken us.

R: Et plebs Tua laetabitur in te.
And They people shall rejoice in Thee.

V: Ostende nobis, Domine Satanus, potentiam Tuam.
Lord Satan, show us Thy power.

R: Et beneficium Tuum da nobis.
And grant us of Thy bounty.

V: Domine Satanus exaudi meam.
Lord Satan, hear me.

R: Et clamor meus ad Te veniat.
And let my cry come unto Thee.

V: Dominus Inferus vobiscum.
The Infernal Lord be with you.

R: Et cum tuo.
And with you also.

V: Gloria Deo Domino Inferi, et in terra vita hominibus fortibus. Laudamus Te, benedicamus Te, adoramus Te, glorificamus Te, gratias agimus tibi propter magnam potentiam Tuam: Domine

Satanus, Rex Inferus, Imperator omnipotens.

Glory to God the Infernal Lord, & on earth life & strength to man. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Their great power; Lord Satan, Infernal King, Almighty Emperor.

Offertory

The first segment of the Black Mass to involve both the celebrant and the assembled worshippers is the Offertory, in which the kinds relevant to the black communion to follow are exposed and tacitly accepted by the congregation. The black priest shows the wine and the wafer, the latter traditionally consecrated host stolen from a church or concealed during the hypocritical communion of a false Christian. He then censes the altar and all upon the table the altar rests upon. During a series of versicles and responses he involves the congregation in the rite, thus assuring himself of their loyalty to his infernal master and their fitness to participate in what is to follow. The Offertory culminates in a hosanna which is offered, as might be expected, to the depths and not to the heights as custom demands. * * *

The chalice & paten, upon which rests the wafer, are uncovered by the Celebrant. He takes the paten in both hands & raises it breast-high in an attitude of offering, then speaks the following words:

V: Suscipe, Domine Satanus, hanc hostiam, quam ego dignus famulus Tuus offero Tibi, Deo Meo Vivo et Vero, pro omnibus circumstantibus, sed ut pro omnibus fidelibus famulis Tuis: ut mihi et illis proficiat ad felicitatem in hanc vitam. Amen.

Lord Satan, receive this host which I, Your worthy servant, offer to Thee, my True and Living God, for all here present, as also for all Thy faithful servants, that it may avail for my own & their rejoicing in this life. Amen.

Replacing the paten and the wafer he raises the chalice in like manner, saying:

V: Offerimus Tibi, Domine Satanus, calix carnis stimulos ut in conspectu majestatis Tuae, pro nostra utilitate et felicitate, paceat Tibi. Amen.

Lord Satan, we offer to Thee the chalice of fleshly lust, that it may arise in the sight of Thy majesty for our use & gratification & be pleasing unto Thee. Amen.

He replaces the chalice upon the altar, then extends his hands, the palms downwards, and says:

V: Veni Satanus, Imperator Mundi, ut animabus famulorum famularumque Tuarum haec proposita oblatio.

Come Satan, Emperor of the World, that the souls of Thy servants & handmaids may profit by this sacrifice.

The thurible & incense boat are brought forward & the celebrant thrice sprinkles incense upon the burning coals, saying:

V: Incensum istud ascendat ad Te, Dominus Inferus, et descendat super nos beneficium Tuum.
May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon us.

He then takes the thurible & censes the altar & gifts. First he censes the chalice & wafer with three swings widdershins and bows. Then he raises the censer three times towards the Image of Satan, then bows again. Lastly he censes the top & sides of the altar three times, by circumambulation if the appointments of the temple be convenient.

V: Dominus Inferus vobiscum.
The Infernal Lord be with you.

R: Et cum tuo.
And with you also.

V: Sursum corda.
Lift up your hearts.

R: Habemus ad Dominum Inferum.
We lift them up to the Infernal Lord.

V: Gratias agamus Domino Inferno Deo Nostro.
Let us give thanks to the Infernal Lord our God.

R: Dignum et justum est.
It is meet & just so to do.

The celebrant raises his hands, palms downward, and continues:

V: Vere dignum et justum est, nos Tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi Te laudant cum quibus et nostras voces ut admitti juberas deprecamur, dicentes:
It is truly meet & just that we should at all times & in all places give Thee thanks: Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee, & with them we join our own voices, saying:

The Celebrant bows & says:

V: Salve, Salve, Salve.
Hail, Hail, Hail.

The bell is rung three times at this point.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.
Lord Satan, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths.

Canon

The third segment of the five comprising the present recension of the Black Mass is the Canon. Up to this point the mass has been blasphemous in language and accoutrements but has refrained from any abnormal or deviant behaviour on the part of the worshippers. In the Canon, however, we begin to appreciate the abandon required not only of the celebrant but of the participating congregation as well.

The asexual and, in its relegation of the role of woman to that of participant but never priest, male dominated nature of Christianity is noted and openly challenged by the words of the celebrant and the actions of the congregation in exposing themselves as the saying 'let the sighing of the prisoners come before thee' is uttered. Thus is the tone set for all that may follow and the worshippers prepared to take their part in whatever may be required of them. The contact of the priest with the genitalia of the altar is both an extension and a confirmation of the action noted above.

Aspersion with the urine of an acolyte is traditional to the Black Mass, dating back to the undefined and ill-understood practices of the sabbat of the witches performed in ages long gone.

That the acolyte should be female is appropriate, according to the anonymous French author previously cited, who regarded the foul rites of the sabbat in part as the revenge of woman upon her male persecutors. * * *

V: Domine Satanus, gentes christianorum, quae in sua feritate confidunt, sinisterae tuae potentia conterantur. Pone illos ut rotam, et sicut stipulam ante faciem venti. Excite, Domine Satanus, potentiam tuam et veni. Vindica sanguinem servorum tuorum, qui effusus est; intret in conspectu tuo gemitus compeditorum.

Lord Satan, the christians, who trust in their own fierceness, may be crushed by the power of Thy left hand. Make them like a wheel, & as a stubble before the face of the wind. Stir up Thy might, Lord Satan & come. Avenge the blood of Thy servants which has been shed; let the sighing of the prisoners come in before Thee.

Here the Celebrant and the congregation expose their genitalia to the image of Satan, standing naked before Him as Adam before Lilith. The Celebrant then says:

Credo in Satanus, qui laetificat juventum meam. Oramus te,
I believe in Satan, Who gives joy to my youth. We praise Thee.

Here the Celebrant kisses the Altar upon her genitals.

Dominus Inferus, miserere nobis. In spiritu humilitatis, et in animo contrito suscipiamur a Te, Domine Satanus; et sic fiat sacrificium nosterum in conspectu tuo hodie, ut placeat tibi. Veni a porta inferi, redime me at miserere mei. Veni, Magister Templi. Veni, Magister Mundi. Plenius sunt terra majestatis gloriae tuae.

Infernal Lord, have mercy upon us. In a humble spirit, & with contrite heart, may we be received by Thee, Lord Satan; & may our sacrifice be so offered as to be pleasing in Thy sight. Come from the Gate of Hell; save me & have mercy upon me. Come, Lord of the Temple. Come, Lord of the World. Earth is full of the majesty of Thy glory.

The Celebrant extends his hands, palms downwards, over the offerings on the Altar. The bell is then sounded. The Celebrant continues:

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine Satanus, ut placatus occipias; diesque nostros in felicitate disponas, et in electorum tuorum

jubeas grege numerari.

We therefore beseech Thee, Lord Satan, to be appeased & to accept this offering of our bounden duty as also of Thine whole household; order our days in joy & count us within the fold of Thine elect.

R: Ave Satanus.

Hail Satan.

The girl acolyte presents herself and raises her robe to reveal her genitals. The boy acolyte holds a small cauldron beneath her whilst she urinates into it.

V: Ecce sponsa Satanus. Domino Inferi in medio ejus est. Fluminis impetus laetificat vivos et mortuos.

Behold Satan's bride. The Infernal Lord is in the midst of her. The stream of the river makes joyful the living & the dead.

She completes her urination and the cauldron is handed to the Celebrant, who raises it high to the image of Satan above the Altar.

V: Domine Satanus, torrente voluptatis Tuae potabis eos. Quoniam apud te fons vitae; et in lumine tuo videbimus lumen.

Lord Satan, they shall drink of the torrent of Thy pleasure. For with Thee is the well of life, & in Thy light shall we see light.

Domine Satanus corda nostra mundet infusio; et sui roris intima aspersione foecundet.

May our hearts be cleansed by the inpouring of our Lord Satan; & may he make them fruitful by sprinkling them with the dew of His grace.

The Celebrant hands the cauldron back to the girl acolyte, who holds it out for him to dip the aspergillus into her urine.

V: Qui stitit, veniat; et qui vult, accipiat aquam vitae.

Let that thirsteth, let him come; & he that will, let him take of the water of life.

He asperges the congregation, saying:

V: Ego vos benedictio in nomine Satanus.

I bless you in the Name of Satan.

R: Ave Satanus.

Hail Satan.

Consecration

Here, with the fourth segment of the Black Mass, the Consecration, we are arrived at the very stuff of blasphemy itself. All that has gone before, however foul it may have been adjudged, was

simply a prelude to the actions which here occur.

The wafer, the consecrated Host stolen from the tabernacle of a nearby church, is here subjected to such shameful infamy as would cause any Christian to cry out in horror. The purpose of the naked women serving as an altar is made all too clear by the actions of the priest during the Consecration. The congregation, together with the celebrant, recites a parody of the Lord's Prayer which, in its context, is both orison and creed of the Satanic rite.

In this segment, the penultimate division of the Black Mass, the genitalia of the altar and the Body of Our Lord are brought into contact for the first time. It is by now a foregone conclusion that worse is soon to follow, and a mounting excitement, encouraged both by the actions of the celebrant and the intoxicants and stimulants ingested prior to and during the ritual, is the lot of each and every worshipper preset as the climax of the rite approaches. * * *

The Celebrant takes the wafer in his hands & bows low over it, saying:

V: Hic est corpus Jesu Christi.
Here is the body of Jesus Christ.

He then elevates the wafer, places it between the breasts of the altar, then touches it to the altar's vagina. The bell is rung.

The Celebrant replaces the wafer on the paten & picks up the chalice, bending low over it and saying:

V: Hic est calix carnis stimulus.
Here is the chalice of fleshly lust.

He raises the chalice above his head, showing it to the assembled worshippers. The bell is rung. The thurifex gives three swings, then the chalice is replaced.

V: Oremus. Infera institutione formati, audemus dicere:
Let us pray. Taught by infernal example we may presume to say:

V/R: Pater Noster, Qui es in Inferis, Sanctificetur nomen Tuum; Adventiat regnum Tuum; Fiat voluntas Tua, sicut in Infero et in Terra; Cucem nostrum quotidianum da nobis hodie; Emitte spiritum Tuum et renovabis faciem terrae; Libera nos ad luxuria; Libera nos ad ubertate domus Tuae; Sicut in die ambulemus; Comedite pinguis et bibite mulsum; Fornicemur; Adquae ut ferventius corda nostra praeparentur, Flammis adure Tuae caritatis, Domine Satanus.

Our Father, Who art in Hell, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Hell; Give us this day our daily light; Send forth Thy spirit & renew the face of the earth; Deliver us unto luxury; Deliver us unto the plenteousness of Thy house; Let us walk as in the day; Eat fat meats & drink sweet wines; Let us fornicate; And, that our hearts may be prepared for it, Inflame them with the fire of Thy love, Lord Satan.

V: Ego sum radix et genus Lucifer, stella splendida et matutina. Transite ad me, omnes qui concupiscitas me, et a generationibus meis implemini. Tenebrae concubabunt me, et nox illuminatio mea in deliciis meis.

I am the root & stock of Lucifer, the bright and morning star. Come over to me all ye that desire me and be filled with my fruits. Darkness shall cover me, & night shall be my light in the pleasure.

R: Quia tenebrae non obscurabuntur, et nox sicut dies illuminabitur.
But the darkness shall not be dark, & night shall be as the light of day.

V: Gratias agamus Domino Infero Deo Nostro
Let us give thanks to the Infernal Lord, our God.

R: Dignum et justum est.
It is meet & just so to do.

The Celebrant raises his hands palms down & says:

V: Vere dignum et justum est, nos tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi te laudant cum quibus et nostras voces ut admitti juberas deprecamur, dicentes:

It is truly meet and just that we should at times and in all places give thanks to Thee, Lord, Infernal King, Emperor of the World. Jubilantly all the infernals praise Thee, & with these we join our own voices to say:

The Celebrant bows and says:

V: Salve, Salve, Salve.
Hail, Hail, Hail.

The bell is rung three times.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis. Lord Satan, God of Power, earth and Infernus are filled with Thy Glory. Hosanna in the depths.

Repudiation

In this final segment, the Repudiation, all that has gone before approaches and reaches its terrible and incredible climax. Here the machinations of the priest and the perverse worship of the congregants are both fulfilled in a manner as difficult of description as it is of Christian approbation. Now is the culmination of the Black Mass. Now is both the ultimate blasphemy and the dismissal to whatever recreations they may desire of the assembled worshippers. The Repudiation is both the final consecration and the ultimate form of Satanic rebellion, if the historical practice of a vile and depraved human sacrifice be not incorporated.

The actions of the celebrant regarding the host have already been intimated, and are now blatantly to be described in the rubric of the Black Mass recension here published. The orgy indulged in by the Satanists present has been described by our anonymous French writer in speaking of the culmination of the witches' sabbat. 'They couple monstrously' he says. 'The god of incest weds a son to his mother, a brother to his sister, a young bitch and an old greybeard or, conversely, a stripling and some toothless old woman.' And these, it must be remembered, are simply the heterosexual manifestations of the orgy. Our Frenchman continues his catalogue with pederastic and even more refined examples of sexual behaviour.

There may well be some error in the text which has come down to us in so far as the

fornicemur precedes the *ecce calix*. It is both more logical and more in keeping with the abandoned spirit of the rite for the order to be reversed, with the *fornicemur* being in a closer proximity to the *ite, missa est.* * * *

V: Ecce corpus Jesu Christi, dominus humilim et rex servorum.
Behold the body of Jesus Christ, lord of the humble & king of the slaves.

The Celebrant elevates the wafer to the Image of Satan, then touches it to the altar's breasts & briefly into her vagina, saying:

V: Beatus venter qui te portavit et ubera quae suxisti.
Blessed is the womb that bore thee and the paps that gave thee suck.

He then continues the Repudiation, holding the wafer aloft once again:

V: Jesu Christi, dominus humilim et rex servorum, universi qui te exspectant confundentur.
Absque synagogis facient vos et timebis a timore nocturno. Non dormietis et gladius transebit terminos vestros. Filii hominum in tegmine alarum tuarum, Domine Satanus, sperabunt.
Jesus Christ, lord of the humble and king of the slaves, them that wait upon thee shall be confounded. They will put you out of the temples & you shall be afraid of the terror by night.
You shall not sleep and the sword shall pass through your quarters. The children of men put their trust under Thy wings, Lord Satan.

R: Domine Satanus, salvos fac servos tuos.
Lord Satan, save Thy servants.

He sets the wafer on the end of his penis, saying:

V: Liberabo eum ad aspidem basiliscum, as leonem et draconem, ad oni peccato, ad subitanea et improvisa morte, ad fulgure et tempestate, ad flagello terraemotus, as peste, fame et bello, ad morte perpetua, ad ira Satanus.

I shall deliver him unto the asp & the basilisk, to the lion & the dragon, to all sin, to sudden & unprovided death, to lightning and tempest, to the scourge of earthquakes, to plague, famine, & war, everlasting death, to the wrath of Satan.

The celebrant inserts his penis, with the wafer attached, into the vagina of the altar, saying as he does so:

V: Domine Satanus dicit: In comessationibus et ebrietatibus resurgam. Desideria carnis perficiens. Manifesta sunt autem opera carnis, quae sunt fornicatio, impudicitia, luxuria, beneficia, ebrietates et comessationes. Caro mea vere est cibus.

Lord Satan saith: In rioting & drunkenness I rise again. You shall fulfil the lusts of the flesh. The works of the flesh are manifest, which are fornication, immorality, luxury, witchcraft, drunkenness and revelling. My flesh is meat indeed.

R: Caro mea vere est cibus.
My flesh is meat indeed.

V: Adoremus Te, Domine Satanus, et benedicimus tibi; quia per spermem tuam redemisti mundi.

We adore Thee, Lord Satan, and blee Thee; for by Thy sperm Thou hast redeemed the world.

R: Revelabitur gloria Domini; et videbit omnia caro salutare Dei nostri Satanus.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God Satan.

V: Fornicemur ad gloria Domine Satanus.

Fornicate to the glory of Our Lord Satan.

The worshippers now fornicate indiscriminately, without regard to privacy, sex or relationship with their partners. As their efforts terminate the Celebrant takes the chalice and says:

V: Calicem voluptatis carnis accipiam et nomen Domini Inferi invocabo.

Accept the chalice of voluptuous flesh which gives joy to our life. Accept the chalice of voluptuous flesh in the Name of the Infernal Lord.

The Celebrant drinks first, then presents the chalice to each worshipper in turn, refilling it as required and saying:

V: Ecce calix voluptatis carnis qui laetitiam vitae donat. Accipe calicem voluptatis carnis in nomine Domini Inferi

Behold the chalice of voluptuous flesh which gives joy to our life. Accept the chalice of voluptuous flesh in the Name of the Infernal Lord.

When all have taken their fill he returns the chalice to the altar with paten & veil in place. The Celebrant then extends his hands, palms downwards, and says:

V: Pleni sunt terra majestatis gloriae Tuae.

Earth is full of the Majesty of Thy Glory

R: Tuere nos, Domine Satanus.

Shield us, Lord Satan.

V: Protege nos, Domine Satanus, Tuis mysteriis servientes.

Protect us, Lord Satan, who assist at Thy mysteries.

R: Domine Satanus dabit benignitatem et terra nostra dabit fructum suum.

Lord Satan will give goodness and the earth shall yeild her fruits.

V: Placeat tibi, Domine Satanus, obsequium servitutis meae; et praesta ut sacrificium quod oculis Tuae majestatis obtuli, tibi sit acceptabile, mihi et omnibus pro quibus illud obtuli. May the homage of my service be pleasing unto Thee, Lord Satan, and grant that the sacrifice I have offered in the sight of Thy majesty may be acceptable to Thee & win forgiveness for me & for all those for whom I have offered it.

The Celebrant bows to the altar, then turns to the congregation with his left hand extended in cornu, saying:

V: Fratres et sorores, debitores sumus carni et secundum carnem vivamus.
Brothers and sisters, we are debtors to the flesh, to live according to the flesh.

Ego vos benedictio in Nomine Magni Dei Nostri Satanus.
I bless you all in the Name of our Great God, Satan.

R: Ave, Satanus!
Hail Satan!

V: Ite, missa est.
Go, you are dismissed.

Postscript

This is not the first time that a version of the Black Mass has been published in English. At least one other edition is known to the author, though it has never seen print in Great Britain. It was one of the rites given by the modern American Satanist Anton LaVey in his book THE SATANIC RITUALS, and an examination shows that it was culled from a similar source to that used herein. There are, however, significant problems for anyone who attempts to study it.

LaVey's recension is flawed in certain respects. To begin with it may have suffered some mistranslation from the French. Its title is given as *Le Messe Noir*, a mistake a French scholar would not make. All French nouns have a gender. Messe is feminine, and so the definite article and adjective would be *la* and *noire* respectively, their own gender deriving from that of the noun they accompany. Additionally, the Latin of the text is not translated, and also contains misprints. Long passages in English with no Latin or French text equating are given. The rite requires the use of three different languages, Latin, French and, of course, our own English. And last but by no means least, both the rubric and content of LaVey's Black Mass differ at certain crucial points. It is thus confusing and difficult to study.

There can be little doubt that this work will have its critics from both directions, that some will offer opprobrium because such blasphemous matters have been made public, whilst others may well know sufficient from sources of their own to believe that they can criticise either its text or its authenticity. To all these we can respond by saying that exposure to the public gaze is one of the best ways of destroying the appeal and novelty of a thing. That there are different sects of Satan's worshippers is as true that there are many forms of Christian worship. There must be several other forms of the Black Mass in both Christian hands and those of the diversity of Satanists. Let some of these also be published. Let those that should have knowledge of these things *have* that knowledge so that they may work in the interests of us all. Only then will the cloak of secrecy be pulled away and the true nature of Satanism revealed. *Et vespere autem facto...*

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